

Challenges and Opportunities in Strengthening Religious Moderation: A Psychological Study of Muslim Adolescents' Attitudes

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Abstract

Religious moderation needs to be understood and implemented in national and state life. Problems in implementing religious moderation still occur in society. Efforts to strengthen religious moderation have been made, but preventive efforts, such as identifying individual attitudes, have not been studied. This paper aims to uncover adolescents' attitudes toward interfaith diversity using a descriptive, quantitative approach and an eight-question survey administered to 27 adolescents at a madrasah school. The results show that the majority of respondents exhibited inhibiting attitudes, including a tendency to worship excessively, a lack of friends or activities with people of different religions, a lack of opportunities to visit places of worship of other religions, and a tendency to avoid conflict without a solution. The majority of respondents also showed openness to making friends with people of different religions, to cross-checking information for fairness, and to understanding Islam that respects traditions as long as they do not conflict with Islamic law. This identification broadens the theoretical perspective on religious moderation, understanding it not only as cognitive learning but also as a socio-psychological process. These findings provide a mapping and recommendations for developing a tolerance-strengthening program to build a broad and sustainable ecosystem of religious moderation.

Keywords: Adolescent Attitude, Religious Moderation, Socio-Psychological Process.

Abstrak

Moderasi beragama perlu dipahami dan diterapkan dalam kehidupan berbangsa dan bernegara. Permasalahan penerapan moderasi beragama masih terjadi di kehidupan bermasyarakat. Upaya penguatan moderasi beragama telah dilakukan, namun upaya preventif berupa identifikasi sikap individu terhadap keberagaman antar umat beragama belum di kaji. Tulisan ini bertujuan mengungkap gambaran sikap para remaja terkait keberagaman antar umat beragama, dengan pendekatan kuantitatif deskriptif, melibatkan survei menggunakan delapan pertanyaan pada 27 remaja di sekolah madrasah. Hasil menunjukkan persentase mayoritas responden memiliki sikap yang menjadi tantangan penerapan moderasi beragama, meliputi sikap kecenderungan beribadah dengan berlebihan, tidak memiliki teman ataupun aktivitas bersama orang berbeda agama, tidak memiliki kesempatan belajar mengunjungi tempat ibadah agama lain, dan kecenderungan menghindari konflik tanpa solusi. Mayoritas responden juga menunjukkan sikap yang menguatkan moderasi beragama, meliputi sikap keterbukaan menjalin pertemanan berbeda agama, kroscek informasi atas ketidakadilan, serta pemahaman bahwa Islam menghormati tradisi selama tidak bertentangan dengan syariat Islam. Identifikasi awal menunjukkan sikap remaja dapat menjadi hambatan sekaligus peluang dalam pengembangan moderasi beragama. Hasil memberikan

kontribusi memperluas perspektif teoretis moderasi beragama selain dipahami sebagai pembelajaran kognitif, juga dipahami sebagai proses sosial-psikologis. Temuan ini memberikan pemetaan serta dapat menjadi rekomendasi penyusunan program penguatan toleransi guna membangun ekosistem moderasi beragama secara meluas dan berkelanjutan.

Kata Kunci: Moderasi Beragama, Proses Sosio-Psikologis, Sikap Remaja.

Introduction

Indonesia has diverse ethnic, cultural, linguistic, and religious groups. Therefore, the government regulates how citizens behave towards the existing diversity. The Constitution states that the state is based on the One Godhead and guarantees each resident's independence to embrace their own religion and worship according to their beliefs. Even though it has been regulated by legislation, the potential for conflict remains. Various conflicts that are motivated by religious differences can trigger national divisions. Of course, the potential for conflict cannot be left alone, and efforts need to be made to foster and strengthen religious moderation in various regions in Indonesia, targeting all Indonesian citizens. Religious moderation is an effort to avoid extreme religious behavior.¹

Socialization of religious moderation needs to be carried out systematically and sustainably as part of efforts to strengthen it.² In some areas of Indonesia, Wonosobo has become a pilot district that has successfully implemented religious moderation. This picture is realized through an attitude of tolerance, which can be fostered effectively. Its heterogeneous citizens do not prevent it from realizing peace in everyday life.³ Tuban Regency has a very high index of religious tolerance. Overall, the religious tolerance index in Tuban reached 4.40, equivalent to 88% of the social piety index used by the Ministry of Religion.⁴ Problems related to intolerance between religious communities can occur in the reality of community life in Indonesia. Longitudinal research has shown evidence of a decline in interfaith behavior in society from 2007 to 2014.⁵

¹ Muhammad Faizin, "Moderasi Beragama Dan Urgensinya," Universitas Islam Nusantara, 2021.

² Kementerian Agama RI Kementerian Agama RI, *Moderasi Beragama* (Badan Litbang dan Diklat Kementerian Agama Republik Indonesia, 2019).

³ Edyna Ratna Nurmaya, "Moderasi Beragama Di Wonosobo Menjadi Contoh," Suara Merdeka.Com., 2021.

⁴ Sri Wiyono, "Indeks Toleransi Di Tuban Tertinggi Nasional, Moderasi Beragama Harus Terus Dikembangkan," Bloktuban.Com, 2021.

⁵ Anton Abdul Fatah and Miftahul Huda, "Shaping Interfaith Perspectives: An Analysis Of Indonesian Youth Views On Trust, Social Interaction, And Political Inclinations Across Secondary School," *Jurnal Sosiologi Reflektif* 18, no. 1 (2023): 1–26, <https://doi.org/10.14421/jsr.v18i1.2947>.

In fact, there has been an increase in interfaith conflict on TikTok, which dominates social interaction in Indonesia. Content with nuanced religious conflict generated an average of 3.5 times more comments, and news with negative emotions was shared 4 times more often than content with neutral or positive nuances.⁶ In cases of conflict that occur between Muslims of different ethnicities, it was found that ethnic differences and the existence of stereotypes can have an impact on the occurrence of conflict, such as what occurred in the Sambas area.⁷ The issue of intolerance also emerged during the tolerance crisis and human rights violations against the Ahmadiyah community in the Sintang region. These problems manifest themselves in forms of discrimination, including verbal and psychological abuse, physical violence, and attempts to gain public access.⁸ There has even been a phenomenon of radicalism being spread by several religious figures against high school students.⁹

The problem of interreligious conflict in Indonesia can be influenced by social, political, economic, and cultural factors. Furthermore, individuals are more easily organized based on shared religious affiliations, which, if uncontrolled, can lead to conflict and violence between religious communities.¹⁰ Other findings indicate that members of the Muslim community are more likely to support interreligious conflict, both legitimate protests and violent protests.¹¹ Conflict has become a public debate about claims of truth and violence in religion. Furthermore, religious culture and moderation are seen as Islamic efforts to achieve peace in Indonesia.¹² An in-depth understanding of it is needed by all citizens and various parties, including in the educational environment, namely among adolescent students.

⁶ Muhamad Jamil and Abdullah Khusairi, "TikTok Algorithms and the Escalation of Interfaith Conflict in Indonesia," *Analisa: Journal of Social Science and Religion* 10, no. 1 (2025): 41–58, <https://doi.org/10.18784/analisa.v10i1.2981>.

⁷ Syamsul Kurniawan et al., "Ethnic Stereotyping and Intra-Religious Conflict: The Experience of Muslims in Sambas of the Indonesian West Borneo," *Al-Albab* 10, no. 2 (2021): 173–88, <https://doi.org/10.24260/alalbab.v10i2.2090>.

⁸ Elrisa Diana Kumalasari et al., "Religious Conflict in Indonesia: Crisis of Tolerance and Violations of Human Rights Against Ahmadiyah," *Metafora: Education, Social Sciences and Humanities Journal* 6, no. 2 (2022): 53–61.

⁹ Achmad Jauhari Umar and Ahmad Faqih, "Youth Against Religious Radicalism: An Intrareligious Approach In Komunitas Santri Batang In Kabupaten Batang, Jawa Tengah," *Jurnal Studi Agama Dan Masyarakat* 18, no. 2 (2022): 138–49.

¹⁰ Maksimus Regus, "Interreligious Conflicts in PostAuthoritarian Indonesia: Assumptions, Causes, and Implications," *Jurnal Politik* 5, no. 2 (2020): 1–22.

¹¹ Tery Setiawan et al., "The Relation between Religiosity Dimensions and Support for Interreligious Conflict in Indonesia," *Archive for the Psychology of Religion* 42, no. 2 (2020): 244–61, <https://doi.org/10.1177/0084672419878824>.

¹² Bibi Suprianto, "Religious Conflict and Islamic Strategies of Peacebuilding in Indonesia," *ADDIN* 16, no. 1 (2022): 55–74.

Teenagers are part of the millennial generation and play an important role as agents of religious moderation. This was emphasized by the assistant deputy for Religious Moderation at the Coordinating Ministry for Human Development and Culture, Thomas Ardian Siregar, who explained that the millennial generation can socialize the content of religious moderation within the community to create a harmonious life.¹³ Teenagers, in this case, have a noble task, namely, spreading the value of religious moderation. Teenagers, in general, need to spread the values of harmony, namely through religious moderation. This is important because Indonesia has a diversity of cultures, ethnicities, and religions.¹⁴ Religious moderation is defined as being fair and not excessive in one's religious beliefs. Religious moderation is a perspective, attitude, and behavior that always takes a middle position, always acts fairly, and is not extreme in its religious beliefs.¹⁵

Religious moderation is vital to develop and implement in Indonesia for several reasons. Among them are: Indonesia has various religions; Indonesian citizens have different ethnic groups and cultures; religious moderation can maintain harmony among Indonesian citizens; and religious moderation can maintain the unity and integrity of the Indonesian nation.¹⁶ There needs to be collective awareness that individuals do not overdo religion. Some characteristics of excessive religion include the emergence of literalism and fanaticism, a tendency toward self-righteousness and blame toward others, and a refusal to accept other people's opinions. As a generation able to think critically, individuals can become moderate in several ways, namely by practicing critical thinking, studying various sources of information, and being good listeners.

Religious moderation can be realized through multiple individual behaviors that illustrate national commitment, tolerance, anti-bullying, and adaptability to local culture.¹⁷ As students, of course, they need to reflect on their own religious moderation periodically. Students are the nation's next generation, expected to be knowledgeable,

¹³ Novrizaldi, "Millenial Berperan Penting Sebagai Agen Moderasi Beragama," KEMENKO PMK, 2021, <https://www.kemenkopmk.go.id/millenial-berperan-penting-sebagai-agen-moderasi-beragama>.

¹⁴ RI Kemenag.Kab.Temanggung, "Remaja Bertugas Menyebarkan Nilai Moderasi Beragama," Kantor Kementerian Agama Kabupaten Temanggung, 2021, <https://jateng.kemenag.go.id/2021/10/remaja-bertugas-menyebarkan-nilai-moderasi-beragama/>.

¹⁵ Rohmat Mulyana, "Religious Moderation in Islamic Religious Education Textbook and Implementation in Indonesia," *HTS : Theological Studies* 79, no. 1 (n.d.): 8592, <https://doi.org/10.4102/hts.v79i1.8592>.

¹⁶ Siti Kholisoh and Irfan Amalee, *9 Aktivitas Hebat Pelajar Moderat: Inspirasi, Panduan, Dan Tips Praktis Penyelenggaraan Aktivitas Asyik*, Direktorat (Kerjasama Direktorat Jenderal Pendidikan Islam Kementerian Agama RI dengan INOVASI Fase II, 2021).

¹⁷ Kholisoh and Amalee, *9 Aktivitas Hebat Pelajar Moderat: Inspirasi, Panduan, Dan Tips Praktis Penyelenggaraan Aktivitas Asyik*.

virtuous, and passionate about nationalism rooted in religion. Some of the religious values contained in religious moderation need to be understood by students. After understanding these values, it is necessary to get used to the behavior that embodies them. The values of religious moderation comprise nine religious values: *tawasuth*, *I'tidal*, *tasamuh*, *syura*, *ishlah*, *muwathanah*, *qudwah*, *al-lanuf*, and *I'tiraf al urf*. The various religious values that underpin religious moderation, when properly understood and practiced, can foster a generation of young moderate students.¹⁸

Adolescence is a developmental period that spans ages 10 to 20. In general, adolescents undergo their own development, both physically, psychologically, and socially. In physical development, adolescence is marked by changes in height, weight, and sexual maturity. In psychological development, adolescents experience a phase of identity formation, marked by increasingly logical and abstract thinking and the development of ideals. In cognitive psychology development, adolescents have entered the stage of formal operational thinking. Adolescents are no longer limited to actual concrete experiences as a basis for thinking. Adolescents have been able to generate imaginary situations, propose possible hypotheses, and engage in truly abstract reasoning. In addition to thinking more abstractly, adolescents also have ideal thinking and more logical thinking. Individuals at the stage of adolescent development can also analyze a problem and determine alternative problem-solving strategies.¹⁹

Socially, adolescents are increasingly interacting with family, peers, and teachers at school. New experiences and developmental tasks continue to emerge in adolescence. Relationships with parents take different forms, and adolescents focus more on relationships with peers. Adolescents face challenging situations in which interaction with friends and with parents is necessary. There is a unique dynamic regarding how adolescents manage their social relationships with family and friends. On the one hand, adolescents are still under their parents' supervision or control. On the other hand, adolescents need to maintain a friendship environment that is not always in harmony with the family environment.²⁰

The tendency of adolescents to adopt the attitudes or behaviors of others is called conformity. Conformity usually occurs when adolescents interact with their peer group. Conformity can be positive and negative. Adolescents engage in conformity to

¹⁸ Kholisoh and Amalee, *9 Aktivitas Hebat Pelajar Moderat: Inspirasi, Panduan, Dan Tips Praktis Penyelenggaraan Aktivitas Asyik*.

¹⁹ J. W Santrock, *Life-Span Development 5th Ed* (Erlangga, 2002).

²⁰ Santrock, *Life-Span Development 5th Ed*.

be accepted by their peers. Positive conformity occurs when adolescents align with the attitudes and behaviors of the environment. Usually, this is realized through positive, productive words, emotions, and behaviors that do not violate applicable norms. Meanwhile, negative conformity occurs when adolescents adopt negative attitudes and behaviors in response to environmental influences. This can be seen in attitudes and behaviors that are troublesome or in actions that violate applicable regulations. Negative conformity significantly harms adolescent development, as it creates conflict and rebellion that is difficult to control.²¹

At the higher education level, strengthening religious moderation can be achieved through interfaith literacy education, including direct learning at universities, places of worship, and village activities, as well as dialogues between religious leaders and higher education institutions.²² Research by Umar & Faqih highlights various strategies deemed effective in countering radicalism among youth. These strategies include adopting an inclusive approach, engaging the community in dialogue, and strengthening intra-religious relations.²³ Research by Kusmayani emphasizes the importance of interfaith dialogue, which can enhance religious understanding, increase civic engagement, and foster a sense of social justice and peace.²⁴ Efforts to strengthen religious moderation in schools through the principle of tolerance have been implemented through integration into the school curriculum, such as in Islamic Religious Education and Civics Education.²⁵

Research by Kristina & Muttaqien highlights how dialogue between Muslims and Christians can bridge good relationships between religious communities. This dialogue is based on kindness and harmony, which can strengthen interfaith tolerance and foster balanced recognition in communication.²⁶ Another research examines the role of Islamic-based Children's Spirituality Education (CSE) in promoting religious

²¹ Amita Diananda, "Psikologi Remaja Dan Permasalahannya," *Istighna* 1, no. 1 (2018): 116–33.

²² Nur Ali et al., "Interreligious Literacy Learning as a Counter-Radicalization Method: A New Trend among Institutions of Islamic Higher Education in Indonesia," *Islam and Christian-Muslim Relations* 32, no. 4 (2021): 383–405, <https://doi.org/10.1080/09596410.2021.1996978>.

²³ Umar and Faqih, "Youth Against Religious Radicalism: An Intrareligious Approach In Komunitas Santri Batang In Kabupaten Batang, Jawa Tengah."

²⁴ Anisa Eka Putri Kusmayani, "Youth Interfaith Dialogue in Everyday Citizenship in Indonesia: Bridging Religious Diversity and Citizenship Challenges," *FOCUS* 4, no. 2 (2023): 159–68, <https://doi.org/10.26593/focus.v4i2.7375>.

²⁵ Lilis Nurteti et al., "Development of Religious Moderation among Adolescents: An Islamic Education Perspective," *Bestari: Jurnal Studi Pendidikan Islam* 20, no. 2 (2023): 91–105, <https://doi.org/10.36667/bestari.v18i2.1128>.

²⁶ Ayu Kristina and Zaenal Muttaqien, "Fostering Tolerance Among Indonesian Youth: A Muslim-Christian Perspective," *Al-Adyan: Jurnal Studi Lintas Agama* 18, no. 1 (2023): 117–34, <https://doi.org/10.24042/al-adyan.v18i1.16074>.

tolerance in students. Efforts to strengthen moderation through CSE involve four main elements: respect for others' beliefs; the ability to think logically, rationally, and inclusively; a spirit of seeking truth and respect for differences; and strengthening a spirit of religious moderation.²⁷ A study by Almedy highlights adolescents in Watusigar Village, Yogyakarta, who have understood and practiced interfaith tolerance in their daily lives.²⁸

This study has unique characteristics compared to previous research. Previous studies have reviewed various strategies for strengthening religious moderation, ranging from fostering it through interfaith dialogue to internalizing it in learning and educational curricula to highlighting its application in society. These studies have not included any preventive measures, such as early identification of attitudes toward interfaith diversity among adolescents. This is considered crucial because, in addition to addressing issues of interfaith tolerance, preventive measures are also necessary from the outset. Teenagers are part of a generation that plays a vital role as agents of religious moderation. A study of religious moderation at this stage is crucial for understanding adolescents' attitudes before they enter higher levels of education.

This study will help map students' attitudes toward religious differences in everyday life. Therefore, it can also be used as an early detection tool to identify attitudinal tendencies that need to be fostered in addressing interfaith diversity. Regarding interfaith life, it is interesting to discuss further how adolescents potentially respond to various religious dynamics. Therefore, this study aims to examine adolescents' attitudes toward religious diversity in everyday life. Adolescents' attitudes are examined through eight aspects, including perceptions regarding religious practices and worship, friendship circles, attitudes towards friends of different religions, participation in activities involving other religions, activities visiting places of worship of other religions, the relationship between local culture and traditions and Islamic teachings, attitudes towards information about injustice involving people of different religions, attitudes towards conflict between religious groups.

²⁷ Adam Alamsyah et al., "Fostering Religious Tolerance in Students through Children's Spirituality (CSE) Education," *EDUKASI: Jurnal Penelitian Pendidikan Agama Dan Keagamaan* 22, no. 1 (2024): 58–78, <https://doi.org/10.32729/edukasi.v22.i1.1847>.

²⁸ Taufik Hidayat Almedy, "Religious Tolerance as a Lived Experience: A Phenomenological Study of Adolescents' Interfaith Engagement in Rural Indonesia," *Jurnal Fuaduna : Jurnal Kajian Keagamaan Dan Kemasyarakatan* 9, no. 1 (2025): 42–57, <https://doi.org/10.30983/fuaduna.v9i1.9596>.

Method

This paper is based on a descriptive, quantitative research design using a survey to examine students' attitudes. The survey consists of several questions that respondents can answer (their beliefs, opinions, characteristics of an object, and past or present behaviors). These questions relate to the respondents' own beliefs and behaviors.²⁹ This is done to identify relative occurrences, distributions, and relationships between things. The survey in this study asked questions that revealed students' attitudes towards religious diversity. This respondent attitude survey consisted of eight questions, each with several answer options. The questions refer to the book "9 Jurus Hebat Pelajar Moderat," published by the Directorate of Islamic Religious Education, Directorate General of Islamic Education, Ministry of Religious Affairs of the Republic of Indonesia. The eight questions cover perceptions regarding religious practices and worship, friendship circles, attitudes towards friends of different religions, participation in activities involving other religions, activities visiting places of worship of other religions, the relationship between local culture and traditions and Islamic teachings, attitudes towards information about injustice involving people of other religions, and attitudes towards conflict between religious groups.

Each question has five answer choices, and students are asked to choose one answer that describes their attitude in everyday life. The respondents in this study were 27 students currently in grade IX of a madrasah school. Sampling used purposive sampling, with respondents being active grade IX students and willing to participate in the survey. Grade IX was chosen as the respondent characteristic because at that age, students are in early adolescence, a developmental period in which adolescents begin to form personal opinions on social and religious issues, and are vulnerable to environmental influences, social media, and the risk of exposure to misinformation. In this class, students have also received material on the value of religious moderation and better understand abstract questions about attitudes and values. Madrasahs, as the smallest part of the religious community in the world of formal education, have sufficient space to instill religious moderation in students from an early age. Values of moderation must be applied in every educational process in madrasahs as a precautionary measure to avoid religious disharmony, so that the internalization of religion and culture occurs in accordance with their functions without weakening the social entity.

²⁹ Sugiyono Sugiyono, *Metode Penelitian Kombinasi (Mixed Method)* (Alfa Beta, 2011).

Results and Discussion

Results

Based on a survey of 27 respondents, a picture of the religious situation in their daily lives was obtained. The description can be seen through the eight main sub-sections of the condition situation. The first sub-section reveals personal opinions (beliefs) in practicing religion and worship.

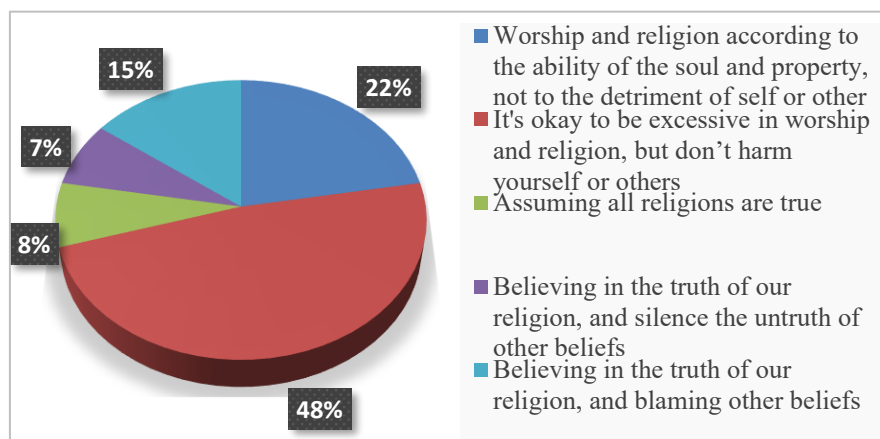


Figure 1. Opinion on Practicing Religion and Worship

Figure 4 shows that 4 respondents believed in the truth of their religion and blamed others' beliefs. Furthermore, 2 respondents indicated that they believed in the truth of the religion they professed and silenced the untruths of other beliefs. The other 2 respondents considered all religions true, 6 respondents stated that worship and religion were according to the ability of their souls and assets, and not to the point of harming themselves or others. Most respondents (13) stated that it is permissible to be excessive in worship and religion, provided it does not harm themselves or others.

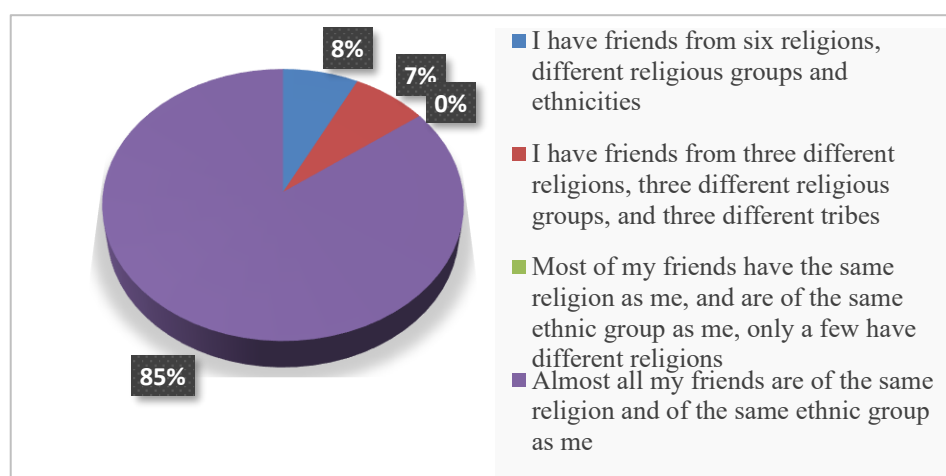


Figure 2. Circle of friends

The second subsection presents the respondents' circle of friends. In this section, 2 respondents stated that they have a circle of friends from three different religions, three different religious groups, and three different ethnic groups. The other 2 respondents reported that they have friends who come from six religions, or religious groups, or different ethnic groups. Most respondents (23) stated that almost all of their friends share their religion and ethnicity.

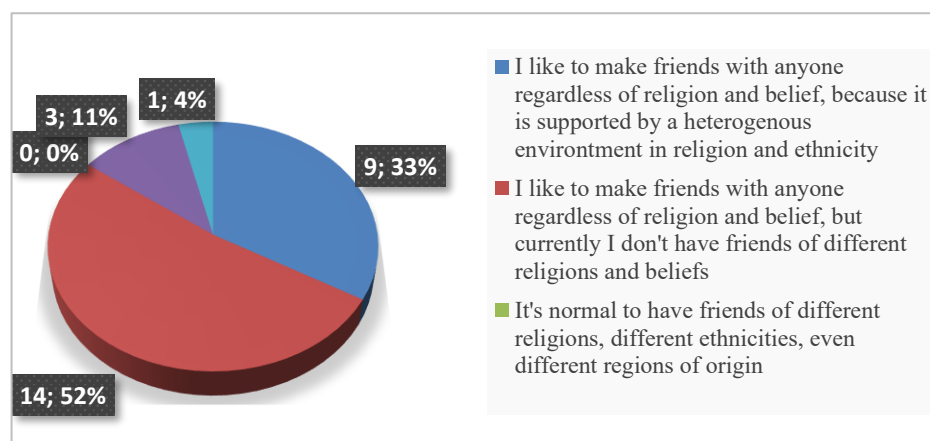


Figure 3. Friendship with Friends of Different Religions

The third subsection reveals a spirit of friendship toward people of different religions. In this section, 1 respondent stated that he did not like or accept being friends with people of different beliefs. The other 3 respondents feel they do not like it, but still want to be friends with people of different beliefs. The other 9 respondents stated that they like to make friends with anyone regardless of religion or belief, because a heterogeneous religious and ethnic environment supports them. Most respondents (14) like to make friends with anyone regardless of religion or belief, but currently do not have friends of different religions or beliefs.

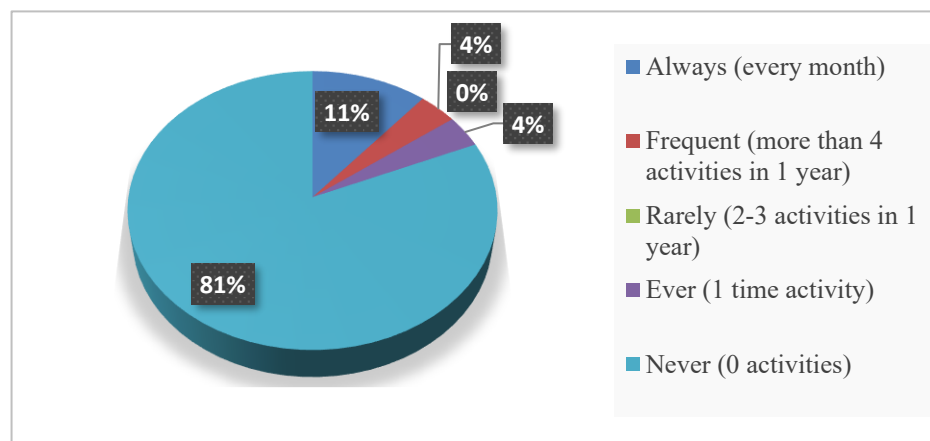


Figure 4: Participation in Interreligious and Interethnic Activities

The fourth sub-section reveals how often respondents participate in activities involving participants from various religions, religious groups, and ethnic groups. Most of them, as many as 22 participants, stated that they had never been involved in such activities. Only 1 person said that he had participated in such an activity once; 1 person stated that he often participated in such activities (more than 4 activities in one year); and 3 other respondents indicated that they were always involved in such activities (every month).

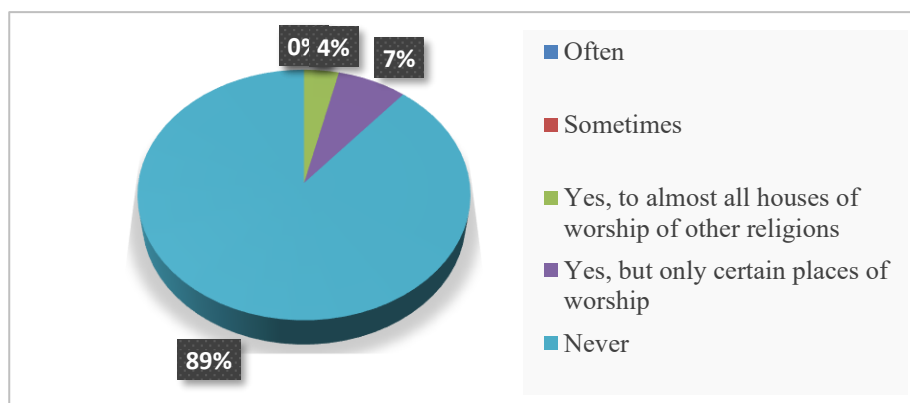


Figure 5: Experience Visiting a House of Worship of Another Religion

The fifth subsection reveals whether the respondent has ever visited a house of worship of another religion. Most respondents (24) stated that they had never visited or seen the houses of worship of other religions. 2 respondents indicated that they had. Still, only certain places of worship, and 1 other respondent stated that they had been to almost all houses of worship of other religions.

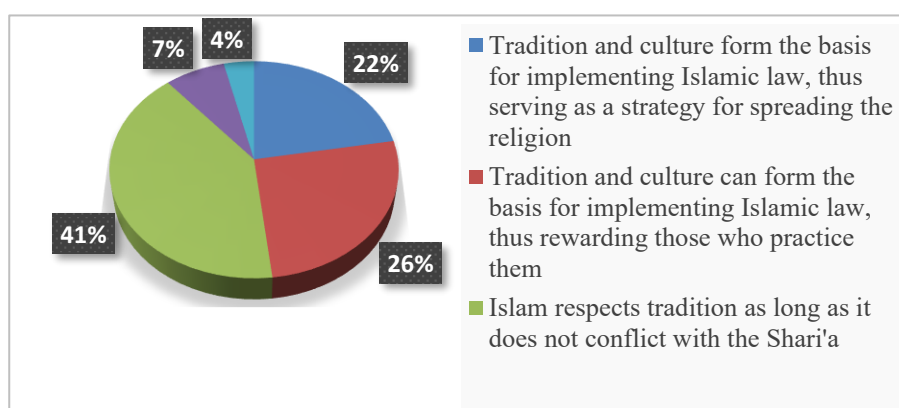


Figure 6: Relationship between Local Culture and Traditions with Islamic Teaching

The sixth subsection concerns respondents' perceptions of local culture and traditions in relation to Islamic teachings. In response to this question, 1 respondent stated that Islam must be pure and should not be confused with tradition. 2 respondents

believe that religion and tradition are distinct and should go their separate ways. Another 11 respondents stated that Islam can respect tradition as long as it does not conflict with the Shari'a. 7 respondents stated that tradition and culture can serve as the basis for implementing Islamic law, so that those who implement it are rewarded. Finally, 6 respondents stated that tradition and culture serve as the basis for implementing Islamic law and can be used as strategies for disseminating religion.

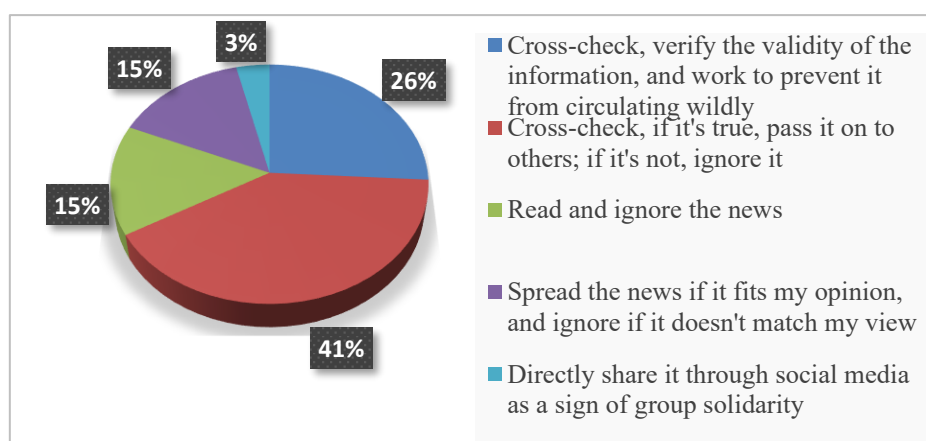


Figure 7. Response to Intergroup Injustice Affecting Your Group

The seventh sub-section is used to determine the respondent's attitude toward the situation when there is information about injustice against the group being embraced by another group. In response, 1 respondent stated that he immediately shared the news on social media as a sign of group solidarity. The other 4 participants intended to spread the news if it matched their personal opinion and ignore it if it did not. The other 4 participants will read the news and then forget it. 11 respondents were asked to cross-check; if it were true, the information would be forwarded directly to others. Whereas if it is not true, then he will silence it. Finally, only 7 respondents intend to cross-check the information to verify its validity and also try to control its circulation to prevent illegal dissemination.

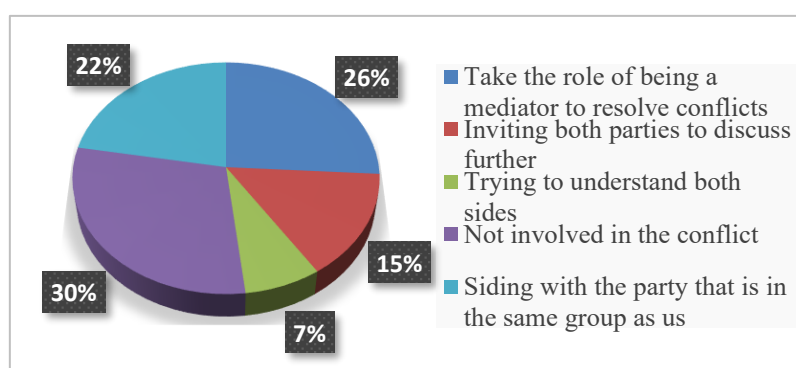


Figure 8. Your Attitude Toward Conflict Between Groups in Your School

The eighth sub-section is used to determine respondents' attitudes toward the incidence of inter-group conflicts in schools. In response, 6 respondents chose to side with those in their own group. 8 respondents decided not to be involved in the conflict. The other 2 respondents tried only to understand both parties. 4 respondents tried to invite both parties to consult, while the other 7 chose to act as mediators to resolve conflicts.

Discussion

The various explanations above describe the respondents' religious attitudes. Regarding knowledge of religious moderation, there are positive religious attitudes that support it. Other respondents also showed negative responses that hinder religious moderation. In this section, based on the survey results described previously, a general description of respondents' religious attitudes is provided. In connection with the religious attitude obtained, each question can serve as a focus of mutual attention. The first question concerns attitudes toward practicing religion and worship. We can observe that most respondents stated they are allowed to be excessive in their worship and in the practice of their religion.

However, there is still a limit that they should not harm themselves or others. It seems this is a concern because the teenage respondents view excessive worship and religion as permissible. Teenagers are figures who are vulnerable to being targets of radicalism and religious extremism. The spread of potential radicalism in adolescents comes through the invitation of friends and the absence of filtering in the use of social media.³⁰ Religious tolerance can mean allowing others to be themselves, respecting them, and honoring their origins and backgrounds.³¹

The second question concerns the circle of friends: most respondents have friends who share their religion. This certainly limits teenagers' opportunities to interact with or make friends with people of different religions. This indirectly makes the environment unsuitable for practicing religious moderation by people of other religions. However, the potential to apply religious moderation in one religion is still very possible. This aligns with the third question, which concerns attitudes toward friendship

³⁰ Vivin Nurfitriani and Nararya Rahadyan B, "Peran Layanan Bimbingan Dan Konseling Dalam Menangkal Potensi Radikalisme Beagama Pada Remaja," *G-Couns: Jurnal Bimbingan Dan Konseling* 5, no. 1 (2020): 146–50, <https://doi.org/10.31316/g.couns.v5i1.1198>.

³¹ Kristina and Muttaqien, "Fostering Tolerance Among Indonesian Youth: A Muslim-Christian Perspective."

with people of different religions. They stated that they like to make friends with people of different religions. Still, there are obstacles because most of the people around them are of the same religion.

Social interaction with people of different religions can basically train teenagers to be tolerant. Efforts to foster inter-religious tolerance can be carried out among adolescents to train them to act in daily life. Adolescents who can tolerate followers of other religions, will not interfere with the worship of followers of other religions, do not impose opinions related to different religions, can respect and appreciate followers of other religions, be gentle, refrain from criticizing, and continually foster friendly relations. Good with followers of other religions.³² Furthermore, peace values can influence the religious behavior of young people in Central Kalimantan. The religious behavior of young people can be influenced by 65% by the internalization of peace values in their daily lives.³³

The fourth question, as an implication of the lack of interaction with people of different religions, found that the majority of respondents had never participated in activities involving people of various religions. It also has a fifth question, namely, the unavailability of opportunities to visit houses of worship of other religions. Tourist visits to places of worship can be one way to develop the potential for individual empathy that supports religious moderation as carried out by the *Bhinneka* Community, which organizes “houses of worship tours” attended by high school youth. At each house of worship visited, the youth can receive an explanation of its history and activities from local religious leaders. These activities are considered very important for learning to accept, respect, and behave well toward people of different religions. These activities can also foster empathy, tolerance, and appreciation among teenagers toward people of different religions.

The sixth question: Most respondents understand that Islam can respect tradition, provided it does not conflict with Islamic law. However, the response to this question is spread out for each answer choice. As for the seventh question, the respondents have done the right thing, namely, cross-checking the information before passing it on to other parties. Most choose to remain silent if the news is not trustworthy (hoax). Only a

³² Herman and Mohamad Rijal, “NoPembinaan Toleransi Antar Umat Beragama Perspektif Pendidikan Agama Islam Bagi Remaja Kota Kendari,” *Al Izzah: Jurnal Hasil-Hasil Penelitian* 13, no. 2 (2018): 224–39.

³³ Chris Apandie and Silvia Rahmelia, “Impact of Peace Values on the Religious Behavior of Young Citizens at Public Religious Universities,” *Indonesian Journal of Religion and Society* 6, no. 1 (2024): 14–23, <https://doi.org/10.36256/ijrs.v6i1.415>.

small number actively took the initiative to prevent the spread of hoax news. Various hoax news can be easily spread through social media. Social media can be used positively or negatively. Positively, social media can be used as a means of *da'wah*,³⁴ and to counter radicalism.³⁵ On the other hand, social media can be used negatively because it has the potential to give rise to cyberbullying,³⁶ in which there is the spread of news that is hate speech.³⁷ Therefore, Islam provides guidance on *tabayyun* in responding to developments in information.³⁸

The eighth question relates to the attitude response to conflict situations at school. Most of the participants chose not to get involved in the conflict. The following response is intended to encourage taking on the role of mediator in conflict resolution. A study examining how adolescents resolve peer conflicts. Adolescents can use active constructive, passive constructive, active destructive, and passive destructive conflict resolution strategies. Constructive settlement means that it is carried out in a way that is good, safe, and supports settlement for all parties. While destructive, unsafe conflict resolution occurs without considering the other party.³⁹

Furthermore, all respondents stated they were unaware of religious moderation. This certainly needs to be the full attention of academics and education practitioners. Several factors may influence this. First, the lack of environmental diversity related to

³⁴ Ali Sodikin and Solikhah Solikhah, "Peran Media Sosial Dalam Berdakwah," *Syiar | Jurnal Komunikasi Dan Penyiaran Islam* 2, no. 1 (2022): 29–40, <https://doi.org/10.54150/syiar.v2i1.55>.

³⁵ Moh Rosyid, "Memerankan Media Sosial Sebagai Media Dakwah Dalam Meminimalisasi Gerakan Radikal," *Islamic Review: Jurnal Riset Dan Kajian Keislaman* 8, no. 2 (2019): 135–60, <https://doi.org/10.35878/islamicreview.v8i2.150>.

³⁶ Dody Riswanto and Rahmiwati Marsinun, "Perilaku Cyberbullying Remaja Di Media Sosial," *Analitika* 12, no. 2 (2020): 98–111, <https://doi.org/10.31289/analitika.v12i2.3704>.

³⁷ Abid Ali Abid et al., "Facebook and Hate Speech: Analyzing Relationship between Consumers' Attributes and Islamic Sectarian Content on Social Media in Pakistan," *Journal of Islamic Thought and Civilization* 11, no. 1 (2021): 453–62; Zafar Iqbal et al., "The 'Innocence of Muslims' in the US Media: An Analysis of the Media Discourses on Islam and Muslims," *Journal of Islamic Thought and Civilization* 10, no. 101 (2020): 107–35, <https://doi.org/10.32350/jitc.101.06>; Kastolani Kastolani, "Understanding the Delivery of Islamophobic Hate Speech via Social Media in Indonesia," *Indonesian Journal of Islam and Muslim Societies* 10, no. 2 (2020): 247–70, <https://doi.org/10.18326/ijims.v10i2.247-270>.

³⁸ Sulhi M. Daud Abdul Kadir and Sahrizal Vahlepi, "Mendalami Informasi Dengan Bertabayyun Menurut Al-Qur'an Di Tinjau Dari Tafsir Klasik Dan Kontemporer," *Jurnal Ilmiah Universitas Batanghari Jambi* 21, no. 2 (2021): 825, <https://doi.org/10.33087/jiubj.v21i2.1570>; Iredho Fani Reza, "Counteracting Hoax in Social Media Through Tabayyun By Islamic Student Community," *Jurnal TA'DIB* 24, no. 2 (2021); Jati Wahyuni, "Nilai-Nilai Pendidikan Dari Kisah Haditsul Ifki Dalam Q.S. An-Nur Ayat 11-20 Tentang Sikap Tabayyun Dan Kehati-Hatian Menerima Berita Di Era Teknologi Informasi," *Jurnal Pendidikan Islam Indonesia* 4, no. 1 (2019): 66–73, <https://doi.org/10.35316/jpii.v4i1.171>; Talat Zubair and Amana Raquib, "Islamic Perspective on Social Media Technology, Addiction, and Human Values," *Journal of Islamic Thought and Civilization* 10, no. 2 (2020), <https://doi.org/10.32350/jitc.102.14>.

³⁹ Latipun, "Pembentukan Perilaku Damai Di Kalangan Remaja: Interpretative Phenomenological Analysis Terhadap Proses Konseling," *Jurnal Psikologi Indonesia* VII, no. 1 (2010): 17–28.

religion. In the neighborhood where they live, most of them share the same religion, namely Islam. Second, not all teenagers have sufficient access to internet literacy related to religious moderation. Third, the youth's lack of awareness of religious diversity makes religious moderation awareness appear less significant. Fourth, opportunities for education on religious moderation remain limited. Fifth, assistance from schools and parents also needs to be optimized to increase awareness of this religious moderation.

Almedy shows the dynamics in how adolescents aged 15-18 understand and practice interfaith tolerance. The practice of interfaith tolerance is seen through six aspects: diversity as a lived social reality; tolerance and appreciation of differences as core values; religious freedom as a personal right; positive interfaith social interactions; cultural participation and empathy for other traditions; and interfaith collaboration. Religious differences are not seen as a barrier, but rather as an integral part of personal identity that impacts social harmony.⁴⁰ The internet literacy movement for teenagers is a strategic way to strengthen the values of religious moderation.⁴¹ This is very unfortunate, mainly because the teenagers who are respondents are millennials but have not been able to fully take advantage of developments in communication technology for information-seeking purposes (socialization) and to strengthen religious moderation.

The dynamics of adolescent interaction with the environment need to be a shared concern. Adolescents live in a family environment where they learn the rules and norms their parents enforce through parenting. On the other hand, adolescents need to follow the laws that apply to interactions with their social friends. Through familiarity in friendship, there is a tendency to follow certain interaction patterns. Adolescents feel moderate when they are accepted in their circle of friends and feel rejected or ignored when they are unable to adjust to others' behavior. This neglect and rejection can lead to hostility, making friendships unhealthy.⁴² If this is not managed correctly, it can encourage teenagers to develop the behavior of adolescent acquaintances.

The term delinquency (juvenile delinquency) refers to a wide range of behaviors, ranging from socially unacceptable behavior to offenses to criminal acts. Risk factors that trigger delinquency can come from several domains, such as individuals, families,

⁴⁰ Almedy, "Religious Tolerance as a Lived Experience: A Phenomenological Study of Adolescents' Interfaith Engagement in Rural Indonesia."

⁴¹ Kemenag.Kab.Temanggung, "Remaja Bertugas Menyebarkan Nilai Moderasi Beragama."

⁴² Diananda, "Psikologi Remaja Dan Permasalahannya."

schools, peers, and communities.⁴³ Teenagers may already have a good understanding of religion. However, this good understanding of religion has not been balanced with a sense of religious moderation. This is then related to the low tolerance level. Further studies show that the better an individual's understanding of religious teachings, the greater the likelihood of tolerance. The more individuals understand religious moderation correctly, the more likely it is to increase tolerance between religious communities.⁴⁴ This shows that a strong understanding of religion and religious moderation is needed to foster harmony among religious communities.

In cognitive psychology studies, various experiences, beliefs, attitudes, and values can influence how an individual thinks when viewing a problem.⁴⁵ Therefore, to optimize the strengthening of religious moderation from an early age, efforts involving various parties are needed. Family, school, and friendship environments provide opportunities for adolescents to learn from experiences related to tolerance and anti-bullying behavior as part of religious moderation. Education and habituation activities in everyday life can make daily experiences an effort to increase beliefs, attitudes, and values that reflect religious moderation.

Various efforts can be activated by multiple parties involved with youth. Schools, as educational institutions, can increase students' awareness of religious moderation by empowering teachers. For example, teachers can teach the importance of harmony, acceptance of diversity, and respect for differences. Teachers can educate students about the dangers of radicalism and extremism and organize religious activities to increase awareness and insight into religious moderation, so that invitations to religious radicalism do not easily sway them.⁴⁶ Various Islamic education materials can be integrated with the values of religious moderation to improve the quality of knowledge and the practice of religious moderation in personal, social, national, and state life.⁴⁷

⁴³ J. C. Howell, *Juvenile Delinquency: A Comprehensive Framework 2nd Ed* (SAGE Publication, Inc, 2009).

⁴⁴ Rabiah Al Adawiyah et al., "Pemahaman Moderasi Beragama Dan Perilaku Intoleran Terhadap Remaja Di Kota-Kota Besar Di Jawa Barat," *Jurnal Keamanan Nasional* VI, no. 2 (2020): 161–83.

⁴⁵ R. J. Corsini and D. Wedding, *Current Psychotherapies 9th Ed* (Brooks Cole, Cengage Learning, 2011).

⁴⁶ Nurfitriani and Rahadyan B, "Peran Layanan Bimbingan Dan Konseling Dalam Menangkal Potensi Radikalisme Beagama Pada Remaja."

⁴⁷ M. Luqmanul Hakim Habibie et al., "Moderasi Beragama Dalam Pendidikan Islam Di Indonesia," *Moderatio : Jurnal Moderasi Beragama* 1, no. 1 (2021): 121–50.

The picture of applying religious moderation well in society may not be easily realized. Various problems can arise in social life with a variety of religious elements. The manifestation of this conflict can be seen in the attitude of rejection of certain religious beliefs, the rejection of the construction of houses of worship, the emergence of violence aimed at certain religious people, and coercion carried out by the majority community against minority residents. This shows that it is still possible for violent conflicts to occur, which are motivated by religious differences.⁴⁸ Teenagers, as millennials, need proper introduction and guidance regarding religious moderation. This is done to support the potential of youth as agents of religious moderation.

Religious moderation has two basic principles that must be understood together: fairness and balance. The principle of fairness describes impartial conditions, always siding with the truth, and not behaving arbitrarily. The balanced principle describes the perspective, attitude, or commitment of individuals to side with justice, humanity, and equality. In this case, if the individual holds a particular point of view, attitude, or commitment, it will not harm others who have a different point of view. A balanced religious attitude can be achieved by balancing the practice of one's own religion with respect for others' religious practices.⁴⁹

Religious moderation has four indicators: national commitment, tolerance, non-violence, and accommodation of local culture. National commitment can be realized through the acceptance of *Pancasila* as the state ideology and the principles of the nation and state as outlined in the 1945 Constitution and its implementing regulations.⁵⁰ Tolerance refers to an individual's attitude that is open, generous, voluntary, gentle, and respectful in accepting differences. Tolerant individuals will exhibit behavior that does not lead to violence. Meanwhile, in terms of being accommodating to local culture, individuals with a good understanding of religious moderation will be more accepting and positive about regional traditions, as long as they do not conflict with the central teachings of their religion.⁵¹ The attitude of religious moderation involves

⁴⁸ Wiyono, "Indeks Toleransi Di Tuban Tertinggi Nasional, Moderasi Beragama Harus Terus Dikembangkan."

⁴⁹ Kementerian Agama RI, *Moderasi Beragama*.

⁵⁰ Donny Khoirul Azis et al., "Pancasila Educational Values in Indicators Religious Moderation in Indonesia," *FITRAH: Jurnal Kajian Ilmu-Ilmu Keislaman* 7, no. 2 (2021): 229–44, <https://doi.org/10.24952/fitrah.v7i2.4475>; Edi Nurhidin, "Pesantren Tradition-based Nationalism Education Model on Religious Moderation Perspectives in Kediri, East Java," *Edukasia Islamika* 8, no. 1 (2023): 61–80, <https://doi.org/10.28918/jei.v8i1.7323>.

⁵¹ Kementerian Agama RI, *Moderasi Beragama*.

acknowledging the existence of other parties, fostering tolerance and respect for differences, and avoiding coercion or violence.⁵²

Religious moderation needs to be understood and applied across various fields of life in the nation and the state. Implementing religious moderation education for students can help shape students' attitudes and behaviors toward it.⁵³ One example of integrating religious moderation in education is the development of the Islamic religious education curriculum. A study related to this was presented by Suprpto, who states that religious moderation education can be delivered through a model for developing the Islamic Religious Education curriculum, focusing on five main points.⁵⁴ The five things are building tolerance for students, both Muslim and non-Muslim, spreading peace in the social environment, prioritizing dialogue between religious communities, inculcating openness with outsiders, and rejecting hate speech inside and outside the school environment.

Conclusion

Based on the findings, it can be concluded that adolescents have varying attitudes toward interfaith diversity across the eight issues discussed. However, this can be deduced from the respondents' dominant responses. First, regarding religious practice and worship, they believe that excessive devotion is permissible, provided it does not harm oneself or others. Second, within their friendship circle, most respondents have friends of the same religion and ethnicity. Third, regarding friendships with individuals of different religions, most stated that they enjoy friendships with people of various religions, but they currently do not have friends of different origins or religions. Fourth, regarding participation in activities with people of other religions, most respondents have never participated in such activities. Fifth, regarding visits to places of worship of different religions, respondents have never visited a place of worship of another religion for learning.

Sixth, regarding opinions on local cultural traditions and Islamic teachings, they believe that Islam respects traditions as long as they do not conflict with Islamic law. Seventh, regarding attitudes toward information about injustices affecting individuals of

⁵² Agus Akhmadi, "Moderasi Beragama Dalam Keragaman Indonesia.," *Jurnal Diklat Keagamaan* 13, no. 2 (2019): 45–55.

⁵³ Umar al Faruq and Dwi Noviani, "Pendidikan Moderasi Beragama Sebagai Perisai Radikalisme Di Lembaga Pendidikan,," *Jurnal Taujih: Jurnal Pendidikan Islam* 14, no. 1 (2021): 59–77.

⁵⁴ "Integrasi Moderasi Beragama Dalam Pengembangan Kurikulum Pendidikan Agama Islam,," *Edukasi: Jurnal Penelitian Pendidikan Agama Dan Keagamaan* 18, no. 1 (2020): 355–68.

different religions, they cross-check information and, if true, pass it on; if false, they ignore it. Eighth, regarding attitudes toward interfaith conflict, most believe they do not want to get involved. These findings indicate that developing diverse modes of communication remains difficult. However, there are also positive opportunities, including adolescents' openness to befriending people of different religions, their ability to cross-check information about injustice, and their understanding that Islam maintains traditions as long as they do not conflict with Islamic law.

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